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CONSISTORY CHRIST'S CHURCH, HAGERSTOWN, MD., Rev. Harvey A. Fesperman, pastor.

### Heart Throbs

My heart is stirred by so many things:

The mighty swelling of organ music, The low faint sobbing of violins, The blending of voices singing sweet

songs, The reading of poetry in expressive tones,

The beauty portrayed by an artist's brush,
All Mother Nature, the singing

thrush-

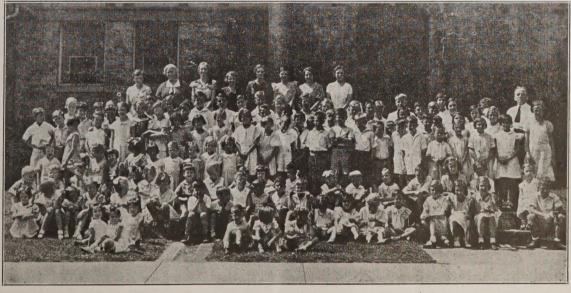
Things too many to tell

For me peace and happiness spell. -L. Ethel Ohlson.

Back row (left to right). Deacons: O. Jesse Stottlemyer, Simon C. Snyder, Lloyd Zitzman, Charles M. Mark, Ellis G. Hoover, Harold Helm, Kieffer Spessard, John F. Beard.

Front row (left to right), Elders: David Long, J. William Schnebly, H. Kieffer Ramsburg, Rev. H. A. Fesperman (pastor and president), William G. Boryer, Earl L. Brewer, R. Paul Smith.

(The 40th anniversary of the cornerstone laying of this Church was observed July 8.)



Daily Vacation Bible School Group of St. James Church, West Reading, Pa., Rev. J. B. Landis, pastor.

PHILADELPHIA, AUGUST 2, 1934

107:36

### ONE BOOK A WEEK000

### ANOTHER MIRACLE ON THE FOREIGN FIELD

Every time an article, book or report appears warning us that the time has gone by for making the direct evangelistic ap-peal on the foreign field, or attempting directly to win men to Jesus Christ by direct presentation of the Gospel to them, and warning us that unless we can make foreign missions purely educational and win converts—if we are even after con-verts—by living the exemplary Christian life in some community, along comes the story of the conversion of Kagawa or Neesima, or Chatterjea, or Pandita Rama-bai or Sadhu Sundar Singh as a result of the straightforward evangelistic preaching of the gospel and the undisguised effort to win these men for Christ. These conversions, along with scores of others, are the miracles of modern missions. Let us all be thankful just now that Dr. Yonan has given us a book, which you simply cannot put down when you have begun it the put down when you have begun it, the story of one of the most miraculous conversions of them all, that of Dr. Sa'eed of Kurdistan: ("The Beloved Physician of Teheran; The Miracle of the Conversion of Dr. Sa'eed, Khan, Kurdistani, Lokman-il-Mulk: The Man who walks and talks with God," by Isaac Malek Yonan, D.D., Former Professor at Urmia College, Persia. The Cokesbury Press).

This miracle seems almost the most remarkable of them all. The most fanatical city in all Kurdistan is Senneh. It is full of mosques and ecclesiastics. In this city of 60,000, 70 years ago, Sa'eed was born. A very precocious boy, at 6 he could read the Koran with fluency. At 8 he had read the three great classics of Persia: Sadi, Hafiz and Jami. The big family began to wonder, especially as he manifested a decidedly religious trend of mind. He was often found in the Mosque hidden in some often found in the Mosque hidden in some corner writing poetry in praise of Mohammed. His mother died when he was 10 and at 13 he lost his father. At 14 he was consecrated to the priesthood and made a teacher in succession to his father. One of the most powerful religious orders, the Naksh Bandi, made up of the orthodox Sunni Sect of Islam, received him — the youngest member they had ever taken. The whole city of Senneh looked forward to great things for him and he was their coming star.

At this time Kasha Johannan (Pastor John), came down to Senneh from the American Mission at Urmia. To have attempted to make Christians would have meant death for him. But he took a little floor of four bare rooms and asked his neighbors where he could find someone to teach him Persian. They recommended Sa'eed. He offered to do it if Pastor John would teach him Syrian. This was the beginning of a long period of work together. John used the Bible in teaching Syrian and Sa'eed the Koran in teaching Persian. Soon their morning lessons began to assume discussion over the relative value of the books, then of the two religions, then of Christ and Mohammed. Sa'eed was now approaching 17 and his interest in the deeper meaning of the Bible made itself more manifest from day Bible made itself more manifest to day—so manifest that Pastor John now dared to come more directly to the question of giving Christianity a thorough consideration. Sa'eed was glad to do this and they began studying it together, Sa'eed generally taking his Bible home with him—he had to carry it into the house cau-

—he had to carry it into the house cautiously—and studying it in the evenings. Now the inevitable happened—Mohammed decreased, Christ increased and Sa'eed suddenly found himself at the feet of Christ. He pays a beautiful tribute to Pastor John: "The things that impressed me most and caused the coming in of the light into my soul were: the beautiful life of the Pastor his truthfulness, his sweet. of the Pastor, his truthfulness, his sweet spirit, and purity. As I compared these with my own life as a Mullah, and our great ecclesiastics, I said to myself: 'Surely there must be in his religion something that makes him so good and sweet, which we have not in ours?" He spent hours in the fields and woods reading his Bible and wrestling with himself. Suddenly he gave in. He says: "Four months I went on in this way. At last Oh! what a glorious this way. At last, Oh! what a glorious 'at last' it was, when He, the 'Galilean, conquered,' and I gave Him my whole heart. In the twinkling of an eye the raging sea had hushed, and then, 'peace that passeth all understanding' flooded my soul."

Now came the battle. He was teaching Mohammedan doctrines in a Mohammedan school. As a Muezzin he was calling the people to prayer four or five times a day, proclaiming Mohammed as the only one God from the loftiest minaret. His home was the recognized center of Mohammed. anism in the city. How could he go on leading a double life! Christ meant sure death for him, disgrace to his family, made

his city a marked spot in the whole country. For he was the first traitor, he was the first to desert the true faith for the infidels. But at last he made the confession. He was not a true follower of Christ unless he did. What he dreaded happened. He was given choice between recanting and death. His older brother gave him over night to decide. In the night he crept out of bed and tried to flee to Hamadam to the American Mission. His brother overtook him and brought him back. Again he fled. His brother caught him and took out his knife to kill him. the older relatives wanted to give him a day or two to think things over. "He is only crazy," they said. So they only beat him savagely and branded him with redhot irons. A third trial and he got to Hamadam, told his story, and the Mission received him gladly. They soon saw what a genius had come to them and found a place for him at once. He studied medicine with Dr. Alexander, soon showed remarkable ability, and finally was transferred to the great metropolis, Teheran, where he lives today at 70.

Of course I have simply outlined the conversion. The whole story is fascinatconversion. The whole story is fascinating. The story of journeying to and fro on errands of healing; the thrilling adventures with the Kurds who finally, while never reconciled to his apostasy, are overcome by his saintliness; the absolute oneness he achieved with Christ, and what conversion means to a Mohammedan; the influence he exerted on other lives, etc. When one has finished this little book, which I hope thousands will read, he is ready to say with its author, "When we know that he was a Kurd of the Kurds and was reared in the Sunni sect, the most orthodox sect of Islam, fanatic to the exorthodox sect of Islam, fanatic to the ex-treme; that he hated 'Christian infidels' bitterly and viciously, being zealous for his religion as Saul of Tarsus was before Christ met him on the road to Damascusand that he would consider the murder of a Christian for the sake of his religion an act of righteousness and pious duty; when we see this very man brought under the spell of God's love and power and transformed into an absolutely new life, a life of unselfish service and overflowing with love, even to his enemies, we are convinced that such a change in the human heart and of human nature is no less than a miracle. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts'."

Frederick Lynch.

#### THE BOARD OF HOME MISSIONS HOLDS IMPORTANT MEETING

The semi-annual meeting of the Board of Home Missions was held at the Pennsylvania Hotel, Philadelphia, July 17 and sylvania Hotel, Philadelphia, July 17 and 18. All the members were present except Dr. J. Friedli and Elders T. K. Saylor and R. S. Meck. Mrs. E. W. Lentz represented the W. M. S. Because of his inability to attend the meetings of the Board, Elder Meck presented his resignation as a member of the Board and of its Executive Committee. In his place the Board appointed Elder Charles S. Adams of Esterly, Pa., to membership on the of Esterly, Pa., to membership on the Board, and Dr. Calvin M. DeLong of East Greenville, Pa., to membership on the Executive Committee

The following resignations were accepted: Rev. Francis J. Schmuck from Trinity, West Hollywood, Cal. Rev. Charles Bogar, from Hungarian Church, Pocahontas, Va. Rev. Samuel Ramaker, from

Omaha, Neb. Rev. William C. Feller, from Cedar Rapids, Iowa. Rev. William G. Lienkaemper, from Salem, Ore. Rev. El-mer E. Leiphart, from Faith, Philadel-phia, Pa. The death of Rev. Andrew Urban, of Buffalo, Hungarian, was noted.

The following were ordered to be commissioned: Rev. A. V. Vondersmith, Charlotte, N. C. Rev. Chas. A. Rodenberger, Third Church, Greensburg, Pa. Rev. J. Paul Kehm, First-St. Stephen's, Baltimore, Md. Rev. E. Horstman, Salem, Ore. Two Missions went to self-support, viz., 17th Avenue, Denver, Col., and the First, Omaha, the latter forming a self-supporting congregation by a union of it and a nearby Evangelical congregation.

The report of the Treasurer showed during the first six months of the current year \$66,797 received on the apportion-ment, and \$73,090 paid on appropriations to the Missionaries. In the Church Build-ing Department, net receipts were \$35,946.

During the last six months \$40,375 were paid on the debt in the General Fund.

The Mortgage Redemption Plan directors reported that the total pledges to date amount to \$248,240, of which amount \$86,243 has been collected in cash and \$61,112 has been given in lieu of cash by the Missionaries from their back salaries, or a total of \$147,355. A number of Mission Churches have placed their of Mission Churches have placed their obligations to the Board on a liquidation basis amounting to \$166,400.

The matter of salary arrearages to the Missionaries gave the Board great concern. The total arrearages now amount to \$121,025, of which \$55,693 has accumuto \$121,025, of which \$55,095 has accumulated since last July. Definite plans were proposed to raise this full amount by the end of the year. The month of November, which is Home Mission Month, centering on Home Mission Day, Nov. 11th, is to be set aside as a season of ingather-

(Continued on Page 15)

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The Board of Christian Education of the Evangelical and Reformed Church, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary. secretary.

(FOUNDED IN 1827)

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### A VETERAN'S FINAL MESSAGE

(This was written to the Messenger by our cherished friend, Rev. Dr. A. E. Truxal, just a few weeks before he was called home)

In the issue of June 21 a MESSEN-GER editorial quotes William Sullivan as saying, "Let us be brave enough to confess that we live in an age of psychic depletion, of spiritual vagueness, if not destitution, in which is not only a twilight of the gods, but a skeptical distrust of the lordliest works of man and a merciless questioning of the value of civilization, of freedom, and of man's very existence as a moral being." Other earnest souls have expressed similar convictions.

Different facts have been assigned

REV. DR. A. E. TRUXAL

as the cause of the present general condition. And it is my conviction that the evil grows out of misconceptions in theology. Professors of theology are to instruct the ministry in theology. Ministers are to teach it to the people. The fault of the Christian life of today in my opinion must be charged against theology.

It is taught that the Kingdom of God is under the government of God, and that the world is governed by laws of nature. God is thus ruled out of the world. A division

is made between the material and the spiritual, between the natural and the supernatural. In fact, they belong together. Both have their source in God. He creates and sustains both, each in its own way. God creates and sustains everything in both spheres in a regular, systematic manner.

God is separate from the world and above it; yet He performs His works through the world. The whole world is His world; the telescopic and the microscopic, the material and the immaterial, the physical and the spiritual, the visible and the invisible, all together constitute His world. It is inconceivably great and complex. He governs it in a regular and orderly manner. But theologians say because it is orderly it cannot be the work of God. The laws of nature work systematically; therefore they cannot be of

Young men and women are educated in our colleges and universities, older men and women are reading books and magazines, and they are persuaded that the whole world from end to end and top to bottom is governed by the laws of nature. And theologians practically admit this supposed fact. God is driven out of His world. He is supposed to come in from without to interfere occasionally with the orderly arrangement.

Let theology give God back to His world under all its phases. What knowledge does is to trace God's operation as far as possible. There is no power in laws themselves; all the wisdom, power and goodness come from God above. God works in everything.

What Christians need is a realization of God-a conviction, a consciousness, a vision of God.

—A. E. TRUXAL.

Somerset, Pa.

### HOLLYWOOD SMILES

Mr. Hamilton McFadden, prominent film director of Hollywood, smiles sarcastically and indulgently at the present widespread indignation against filthy pictures. "Wait and see," he says. He likens the public to a temperamental lady and expects that soon there will come a reversal of mood that will demand more "spice" than we ever have had. The fact that he refers to the new call for "censorship" shows that he may not understand clearly

either the character or the extent of the movement that to many of us seems prophetic of real and permanent im-

provement.

Mr. Sol Wurzel, a producer of twenty years of experience, says that he and his fellows simply must give the people what they want. The trouble with such a statement is that it usually means that the picture man must give the public what he wants it to want, that is, crime and filth. It does seem as though the notable financial success of "Cavalcade" "Little Women", "The House of Rothschild" and other clean and helpful pictures ought to show the producers that the theatre-going public is not composed exclusively of morons and moral perverts. —G. E. H.

### DETERMINING THE "BIOLOGICALLY FIT"

The alarming decrease in the birth rate among the socalled "better elements" of society has caused a note of alarm to be sounded in various quarters. How is this grave problem to be solved? Dr. J. M. Fisher of Jefferson Medical College recommends that the Government should be asked for a subsidy for all children born to families of "good biological stock".

In a most interesting article by Becky Sharp in the Phila. Record, quite a number of prominent Philadelphians are quoted in emphatic protest against this idea. With a storm of "Noes" they cry out: "Who is going to determine what is 'good biological stock'?" The proposal is viewed as un-American and utterly dangerous, violating individual rights, at a time when paternalism in government has already "far exceeded any dreams of the founders of our country." Although multiplication of the unfit has been and is fostered by the larger practice of birth control among those known as our "better inborn stocks," eminent social workers like Mr. Sherman Kingsley say: "Aside from actual physical disability, I can't see how any one could set himself up to say who were fit to produce large families and who weren't."

The following sensible contribution to the discussion is made by Dr. Walter Lord Obold, head of the department

of biological science at Drexel Institute:

"The Government had better spend its money for playgrounds, for parks, for supervised play. A program which offered development along lines of community interests and in religious education, as well as recreation, would do much more to develop desirable citizens than any subsidy based on 'good biological stock'. For one thing, it is not true that superior children come only from the so-called upper strata of society. Not only are thousands upon thousands or normal children born in families of what is usually termed the lowest stratum, but hundreds of very talented ones come from the poorest imaginable homes.'

### CAN WE BE MANY?

"Into all the world"—that is the Great Commission. Into all the world outward, into all the world downward. Out into every corner of the earth, down through all of human

life. It is a stupendous, ambitious enterprise!

Those who have really seen the essence of the Christian message have never cut the world asunder into nations, countries, races and climes. Nor have they been content merely to preach the gospel and to win converts; they have rather insisted that the gospel enable sinners to put off the .

old man and put on the new.

In almost every nation we see efforts today to make the national life independent of the rest of the world. That is the way in which the New Deal was first interpreted in our own country. We assumed that we could work out our own economic and political salvation and then pay attention to our national neighbors. But we are already discovering that the very nature of modern life makes such a self-contained policy impossible. The modern world is different from the past in various ways, but one of the chief differences lies in its compactness. There were really many worlds in former times, loosely bound together by difficult transportation and occasional trade, but otherwise independent of one another. Today these many worlds have become one. Whether we like it or not, we have to

rub elbows with Chinese, Japanese, Russians, Germans, Britons, South Americans, Africans. Any policy of the State or of the Church that fails to take account of this obvious fact, bucks the tide and is doomed to disaster. The ideal of Jesus that all men should learn to live as members of His Kingdom has now become an economic

and political necessity!

One of the most serious drawbacks in our present effort to make the gospel of the kingdom operate throughout the world is our division into denominations, today more intense than it has been since the War. When we form federations, such as the Federal Council of the Churches of Christ, we are careful to delegate to them only such power as will not interfere with the activities of the denominations. In the International Council of Religious Education, great tact is exercised in the formulation of a statement of objectives, in order that all shades of theological opinion may be satisfied and that no co-operating denomination need seriously change policies or its programs. We believe in co-operation, and we preach it as a way of salvation to the economic world, but we do not often exercise the statesmanship and the courage to embark boldly on co-operative programs in the work that we regard as peculiarly committed to the Churches. -F. D. W.

### KEEPING STEP

Now that the Church union has been consummated, what are the individual congregations going to do about changing their names? Presumably, nothing, for some time to come. Nevertheless, if the spirit of the union is to be carried out, such changes should be made as soon as possible. In some sections a change of name may, of necessity, be delayed for a long period on account of such change causing confusion in the identification of congregations. However, so far as the public is concerned, it will not be conscious, to any great extent, that a union has been formed until the new name is adopted by all the congregations.

The matter of changing the congregational name is not, at present, of any vital necessity, but it is a matter that should be given thought by the official boards, so that the change can be made when the opportune time comes.

There are also some members of the (former) Reformed Church who would like to know if they can change their congregational name without changing their charter to conform to the name of the united denominations. Legal advice along this line would be helpful. Also, would the name in bequests to congregations have to be changed in -Now and Then. order to secure the bequest?

### THE MISCHIEF OF A MISPLACED COMMA

There's no end to the stories about typographical errors; but sometimes they are filled with meaning. I ran on to one of that sort last week when I was looking over some

song sheets we had used in our Sunday School.

One of the songs on the sheet was: "Jesus loves me, this I know." As I glanced down the familiar lines my eye caught something that didn't seem exactly right. It was only a comma out of place; but what a difference it made!

This is what I read:

If I love him when I die, He will take me home on high.

I know people who think that's correct doctrine. But it isn't. It's not Christian at all. Try putting the comma where it ought to be, and note the difference.

If I love him, when I die He will take me home on high.

Now get a grip on that word "love". It doesn't belong in the first version at all, not when you think how much it

The old sinner who feels the end coming, and calls on God for mercy, may get it; God is good beyond measure. But what can such a sinner, scared by approaching death

into crying for mercy, know about loving Christ?

To love Christ is to have the joy of working with him, of doing Christlike things, of thinking his thoughts after him, enjoying in common experiences of life the sense of

being about his business.

To love Christ is life's greatest enrichment; but it is more. It is the assurance of heaven-not the place, but the Presence. It is not a sudden resolve; it is the continu-

ous acceptance of our Lord's way

Even when the comma is rightly placed, this bit out of the well-known hymn of childhood does not suit me altogether. I know nothing of where I shall be "taken" when die; what I know is that the presence of the Spirit of Christ now is a very heavenly thing, and indeed, the very essence of heaven's delight.

I prefer Whittier:

But warm, sweet, tender, even yet A present help is he; And faith has still its Olivet, And love its Galilee.

I don't care much about "going" to heaven; if I can get heaven into my own being, there need be no journey to "some fair land beyond the stars."

### GREETINGS FROM A SISTER BELOVED

The Christian Intelligencer, organ of our beloved sister Church, the Reformed Church in America, has a very cordial article of greeting to the Evangelical and Reformed Church, presumably written by the active editor, Dr. Willard Dayton Brown. After describing the Cleveland meetings where the merger was consummated, the Intelligencer

says:
"Rev. George W. Richards, D. D., of the Reformed Theological Seminary, Lancaster, Pa., spoke of the union as having been effected without creed or constitution, but entirely upon a basis of confidence and Christian faith of each group in the other. Instead of providing detailed regulations and rules for the guidance of the new denomination, the leaders feel that the general course being the same they need only suggest general outlines. The closer weaving of the bonds of union is to grow up from the Churches themselves, and so the united Church will only hold a oneday session. The Christian Intelligencer desires to add its best wishes to this new denomination, reducing by one the number of Protestant denominations in this country. hope that it may be the forerunner of a good many more mergers. We regret that our Communion should not have been the first to unite with our brethren of the Reformed Church in the United States. We believe that practically all of the leaders in our Communion join us in this statement and in expressing best wishes for our new sister denomination, the Evangelical and Reformed Church. May the blessing of God be upon them and their labors in the Lord abundant!"

The italics in the preceding paragraph are ours-but the sentiment from our contemporary is deeply appreciated. Perhaps we may be pardoned for saying that the Reformed Church in the U. S. was always favorable to such a union and continues to regret that the attitude of a minority in our sister communion seemed to make it impossible. Perhaps some day we may be permitted to welcome the Reformed Church in America into this larger fellowship.

Why not?

### WHAT CHANCE HAS TEMPERANCE EDUCATION?

By this time it is quite generally conceded that the saloon has come back and is doing business at the old stand. It is also quite universally agreed that the consumption of strong drink has increased considerably since the 18th Amendment has been repealed. Even honest Wets are admitting that they are "far from satisfied" with present conditions.

We have been told over and over again that what the Church needs to do is to engage whole-heartedly in "temperance education". It is intimated that this will solve the problem, and after awhile those who have been properly educated will leave liquor alone, and thus all the boozejoints will be compelled to go out of business. Q. E. D. The people who use such an argument are, of course,

forgetting, as Prof. Thomas Nixon Carver of Harvard University reminds us, that "the liquor interests are moving Heaven and earth and hell to increase the consumption of intoxicants." There are few if any who can tell even approximately how far-reaching this liquor propaganda is. Dr. Carver says, "It is impossible to state accurately how much money is being spent by the liquor traffic in this campaign of education for intemperance, but it must run into the thousands of millions. If any organization which is trying to carry on temperance education could raise in a year as much money as a great Wet newspaper gets in a single day for advertising liquor, temperance education might make some headway.

In addition, however, to the money that is spent on newspaper advertising, think of the amount invested in outdoor billboards, in placards and posters, in the movies and the radio, and in every other possible means of human communication, all of which are today employed in cultivating with no little cunning the larger use of strong drink. Certainly it is time that all who are not definitely for the liquor business should stand up and be counted against it, and that the costly propaganda in its interests should be fought to the limit. The use of the mails, for example, should be closed to this propaganda, and the insidious campaign now carried on through the screen and over the air should be made as illegal as it is demoralizing and corrupting. There is a Wet proverb about the spigot and the bung-hole which those who talk about temperance education might well emphasize right now.

### OUR SCHOOLS—AND LUXURIES

The Secretary of the New York City Board of Education, Mr. Joseph Miller, Jr., in a recent statement, gives some amazing facts with regard to the present status of education in our country. The average spent per year per child for public school education in the United States was given as \$86.69. Although the nation's annual bill for soft drink, radios, cigars, cigarettes and automobiles is approximately \$4,000,000,000, its total expenditure for its 26,000,000 public school children is but slightly more than half that sum, or about \$2,250,000,000. Furthermore, there still exist one-room "little red schoolhouses" in 148,712 American communities. The figures compiled by Mr. Miller certainly substantiate "the many attacks now being levied at inadequate appropriations for public school education." His statements are so important that we pass on for your

study these paragraphs from his report:

"When we consider the paltry annual educational average we spend, it is no wonder that we are today face to face with one of the gravest national problems," Mr. Miller said. "We have approximately 3,000,000 boys and girls walking the streets, and actually hundreds of thousands rid-ing upon freight trains as tramps. With all our pride in maintaining a high American standard of living, this survey reveals not only a broad national indictment but a tragic commentary upon our gross neglect of the nation's youth. It is vitally necessary that we in America realize today that our capacity, not only for the enjoyment of automobiles and radios, but for the appreciation and subsequent purchase of such aids to a fuller life, depends entirely upon our ability to educate ourselves up to that point. Allow education to be smothered and trod upon as it has recently, and no longer will there be a consumptive power, for no longer will maturing youth have an interest. By all means let us drink our soda pop, eat our stick candy, and listen to radios. But we must not fail to provide educational facilities for those who will constitute the very backbone of America tomorrow.'

But how can we be expected to pay our school bills when it costs so much to keep up with the Joneses, and even to surpass them, in the mad race for armaments? By hook or crook-mostly crook-we must somehow manage to keep our munitions makers in good humor, whether our children get an education or not. Those who are to be used as cannon-fodder in the teens or early twenties don't need much education anyhow. They won't have time to use it.

# The Thoughts of Justus Timberline

What Sorts of Sin Make News?

If you read nothing but the newspapers, what a world this would seem to you! A paper I subscribe for from the East—and it's more conservative than any in our secit's more conservative than any in our section—has these headlines on a single page of world news in the copy that has just arrived: "Children See Father and Mother Shot," "Twelve Dead in Harbor Collision," "Russia Faces Famine," "Soldiers Riot in Austria," "Girl's Suit Against Alberta Premier," "Jail for Banker," "Murdered Polish Minister: More Arrests," "Dillinger Henchmen Captured," "Panic on New York Subway," "Shots in League Palace," "Fire in Constantinople; 300 Homeless," "French Cabinet Quarrel," "Nazi War on Stalhelm."

These are real events; that paper does

These are real events; that paper does not fake its news. But they are not real pictures of life. They are pictures of the

exceptional; the unusual.

How many children never saw their parents shot? How many boats ply for years on our harbor waters and keep from hitting one another? How often do soldiers break out into rioting? How many governors and prime ministers have always kept themselves clear of scandal? How many million passengers have never been in a subway panic? Even Constanti-nople's fire and Russia's famine are out of the usual order of things.

Every time I see a page like the one here mentioned, I say, "Thank God that goodness is not news!"

And the daily newspaper does not greatly distress me, because, back of its page of crime and casualty, I can see the great body of humanity, which does not get its commonplace life smeared over the front

page.

Nevertheless, it won't do to be smug

and contented, even about decency.

I said as much to one of my fellow Church members, and he sort of disagreed.

"If we're all as near right as you say, Justus, what's the need of the Churches and the preachers? Don't they tell us that the heart of man is deceitful above all things, and desperately wicked? But if



we're as decent as you say, what then?"
"Yes," I said, "they do say the heart is wicked. And so it is. We couldn't get along as well as we do, if the Churches and the preachers did not remind us that

is abroad in the world.

"But even the sin that wrecks most peo-"But even the sin that wrecks most people's lives is too tame for the newspapers to pay much attention to it. I always fight shy of the preacher who denounces the front-page sins while he ignores or even praises the subtler sins that are on the market pages and the advertising pages and the editorial page.

"The way I read my Bible, the respectable sins that are not news, are the most

"The way I read my Bible, the respectable sins, that are not news, are the most deadly of all. Didn't Jesus say to some folks in His day, 'The publicans (that is, the grafters and corrupt politicians), and the harlots go into the kingdom of God before you?'

"And yet, if He were to talk that way now, it would be because He had some highly respectable newspapers and news-

highly respectable newspapers and newspaper readers in His audience."

My fellow churchman said, "Justus, that's pretty rough talk."

And I answered, "It is so; Jesus meant it to be."

#### Stories with Various Morals

I've been picking up a few stories which are undoubtedly old, they're so good. But maybe to some folks they'll be new.

A young man being examined by a group of ministers for a job as lay work-

er in a mission Church was asked, "What was the difference between the cherubim and the seraphim?"

He didn't know, but he made a brave guess. "There was a difference, once, I believe; but they made it up a long time

That's not bad, but I like this a good deal better.

The teacher in a certain Sunday School had asked each of his pupils to bring some object which would illustrate a Bible truth.

truth.

One boy brought a candle, saying that it stood for "I am the light of the world."

A girl brought a loaf of bread. "Jesus, the bread of life," she said it meant.

Another boy brought an egg. Now, an egg isn't much, but as a friend of mine once observed, "It represents at least a day's work, for a hen."

The toucher took the egg and gold.

The teacher took the egg and said, "Well, Jackie, and what Bible truth does this egg illustrate?"

And Jackie answered simply, "She hath done what she could."

This is an evangelist's story of war times. I don't vouch for it, but he was making the point that leadership means responsibility.

Said he, "The little officer in the trench looked at his wrist watch and then spoke to his men: 'Well, boys, it's the zero hour; time to go over the top. Over you go, and good luck to you. I'll be along by and by!'"

And this goes back to the Civil War and Abraham Lincoln. He, it is said, once wrote to General McClellan: "My dear General: If you have no immediate use for the Army of the Potomac, I'd like to borrow it for a few days!"

There's a man in our town who holds a certain Church office; how I'd like to send him a letter like that—if only I was sure I knew what to do with his Army of the Potomac when I got command of it!

# The Social Influence of Motion Pictures

By WILLIAM H. SHORT, Director, Motion Picture Research Council

Motion picture producers look upon themselves as "showmen," whose job is just to amuse and entertain. They are generally inclined to resent the idea that they are in any way educating or influencing their audiences.

But parents, teachers and other thoughtful citizens have long suspected that the movie theatre is doing more than just to amuse. Parents have felt the pull of the movies on their children. Thoughtful theatre-goers have observed the children's popeyed absorption in the show. They are used to seeing children enjoy fun but this used to seeing children enjoy fun, but this is something different. What does it all mean? It was decided that we ought to

At the instance of the Motion Picture Research Council about twenty psycholo-gists set out half a dozen years ago to find out. They were professors and graduate students at Chicago, Iowa State, New York and Yale Universities, and Pennsyl-vania State College. The Payne Fund financed their studies. They spent from two to five years each getting answers to such questions as these: How often do children go to the movies? What do they see when they go? Do they take in what they see? Do they remember it? What influences ences do the movies have on their emo-tions? On their sleep and their health? On their intellectual and moral attitudes? On their behavior patterns? On their conO GOD, OUR FATHER!

B. F. M. Sours

O God, our Father, now to Thee We kneel in humble, pleading prayer;

Thy love, Thy wondrous love, is free, And all Thy works Thy kindness share.

Thine are the fields of clover-bloom; Thine are the meadows, soft with showers,

And Thine, in humble gratitude, Forever are these hearts of ours.

Mechanicsburg, Pa.

duct? What relation is there between motion pictures and the rapidly increasing volume of delinquency and crime?

The answers are being published in 9 volumes, several of which contain the results of two or more studies. The things in them that the average parent, teacher, and citizen want to know have been brought into one extremely readable book, published by MacMillans. It is "Our Movie Made Children," by Henry James The very interesting and important things which these books tell us about our children and the movies will be related in this paper in several brief articles. Here it is enough to say that what parents, teachers and other observers had been sus pecting have been more than confirmed. The movies are having even more influence than they had believed. A new educational system, rivaling the home, the school and the Church, has grown up without our being aware of it. And the prevailing teaching of this new movie school is contrary to the ideals and teachings of those time-proven institutions.

There is a set of adjectives, says Dr. Fred Eastman, that fits what home, Church and school are trying to teach our children. Among these are "honest," "courageous," "faithful," "loyal," "competent," "patient," "wise," and "kind." There is another set which represents the spirit of the movies. They include "bold," "daring," "rich," "flaming," "exciting," "thrilling," "stupendous." "The first set of adjectives describes roughly the life of the spirit; the second set the life of things. The aim of the first is to produce character. The aim of the second is the gratification of the acquisitive and animal instincts. Between the two a great gulf is fixed."

### The Ministers' New Deal

Today the high heavens are reverberating the echoes of the New Deal: shorter hours, shorter weeks, increased buying power, etc. In the midst of all this stands the minister in his pulpit and at the head of his flock. He has done much to de-velop this new deal, but all his interests were for his flock, and he has quite forgotten himself in it; his shorter hours, his shorter week and all that the new deal asks for and is seeking. Where then is his new deal?

His labors will not permit him to shorten his day's work—nor will it permit him to shorten the week. He must carry on to shorten the week. He must carry on his activities, without any union hours, from early to late. But there is another solution to his problems, and it stands in the shortening of his years of service. Here I would say is the ministers' new deal. He preaches, and advocates to his flock, brotherly love, the practice of the Golden Rule, the example of the good Samaritan. Jesus' commandment: "Go sell Samaritan, Jesus' commandment: "Go Samaritan, Jesus' commandment: "Go sell that which you have and give to the poor," etc. Does he carry out these principles in his own life? Too often we are forced to give the answer—"NO."

These times are a challenge to the older minister to practice the afore-mentioned

rules and principles of life. Many are the ministers who today are financially inde-pendent and who have reached or passed the goal of their effectiveness in the minthing—"stepping aside" to give the young seminary graduate a chance to earn for himself an honest living and make the best possible use of his youth. Instead the older minister is hanging on to his charge when he has no need of the financial rewards of his labors, and at the same time his advanced years and impaired vision and health are causing a hardship to the congregations he is endeavoring to serve. Some of these men are looking to the so-called honor of "dying with the harness on" or "wanting to die with the boots on." But I ask you, is there any real honor in this? This may have been without any question of doubt a wonderful spirit of our fathers, but today times have changed and we no longer are pressed for want of ministers and missionaries. Truly the fields are limited and the laborers are plenteous. Let us also remember that the Kingdom of God and its advancement is not built around one man or one generation of men. And if an aged minister should retire to permit another younger

man to take up his labors where he has left off, the Kingdom shall not fail but continue to grow.

It is my candid opinion that the aged minister can preach a far more forceful sermon in the pew than he can in the pul-pit, by way of a noble example for those who are his followers. We have Minis-terial Relief and the Pension Fund for them and it is my hope that these funds may grow to take care of all aged minwho have reached the peak of their effectiveness in the pulpit.

In closing I am compelled to the expression of sincere appreciation by the spirit of those noble ministers who have reached the sixties and independence, and who have resigned in order that the young minister might take up their labors and find himself in the service of their King. These men by their very act have manifested their faith in God and have shown their vision of the future. They believe in God and His all-wise Providence. They can sing from the heart that beautiful hymn, "God will take care of you." I say, therefore, "hats off" to these noble leaders of the New Deal for the ministry.

D. K. D.



### CHANGE OF ADDRESS

Rev. J. Philip Harner, from Edinburg, Va., to 1532 Virginia Ave., University,

Rev. F. J. Schmuck from West Hollywood, Cal., to 639 5th St., San Raphael,

Rev. H. A. Welker from Beaufort, N. C., to Mt. Crawford, Va.

Rev. Dr. Wm. F. DeLong preached July 29 at the Penna. Chautauqua, Mt. Gretna,

Mrs. Elta May Dibble, widow of the late Rev. H. T. Dibble, Alliance, O., passed away on July 20.

Dr. Marsby J. Roth of Hanover will be the popular speaker at the 24th anniver-sary of Hoffman Orphanage Thursday, Aug. 30. It promises to be a great day for the children and their many friends.

Dr. H. Nevin Kerst of Trinity, Canton, officiated July 14 at the wedding of his niece, Miss Catherine M. Margedant, of Hamilton, O., to the Rev. G. H. Thorburn, of Herkimer, N. Y.

Attendance at St. John's Church, Lansdale, Pa., Rev. A. N. Sayres, pastor, on July 15 was 501. The Church School gave a generous gift to re-finish the walls and ceilings of the Church auditorium.

From the widow of one of our faithful pastors comes this good word: "I certainly am sorry I cannot get roore of our people interested in getting the 'Messenger'. They do not know how very much they are missing by not reading it."

On July 15 the Reformed Church Congress of Wabash Valley was held at Forest Park, Brazil, Ind. Dr. J. C. Horning and Rev. Carl E. Kiewit were the able speakers.

The guest preachers in First Church, Phila., Rev. G. H. Gebhardt, pastor, during vacation include Revs. Herman J. Naftzinger, Hegins, Pa., Herman C. Snyder, Tremont, Pa., Raymond C. Zechman, Cressona, Pa., Wm. H. Erb, D.D., Norristown, Pa. and Clayton H. Panak, student students. Pa., and Clayton H. Ranck, student pastor.

One of our dear friends, Rev. J. Philip

Harner, writes: "The 'Messenger' is invaluable. For more than 60 years I have been a reader of its pages, and the older I get the more highly I value it. I think it is better now than ever before." We highly value these good words from a faithful friend.

Rev. Wm. H. McNairy has announced the marriage of his daughter, Gladys, to Mr. Frank Keller Bostian, at Lenoir, N. C., on July 24. After Aug. 1, the young couple will be at home at Blain, Perry Co., Pa., where Mr. Bostian, a recent graduate of Lancaster Seminary, has been elected paster of the Blain charge. elected pastor of the Blain charge.

We regret to report the death on July 23 in the Lewistown, Pa., Hospital of Dr. Frederick Augustine Rupp, Colonel in the Federal Reserve Corps and a distinguished physician. Dr. Rupp was a son of the late Dr. Wm. Rupp, the eminent teacher in our Theological Seminary. He was in his 59th year. A fuller account of his life and labors will appear later.

The supply preachers in Grace Church, York, Pa., during the vacation of the minister, the Rev. Irvin A. Raubenhold, will be the Rev. Claire Blum, of Shippensduring the vacation of the ne Rev. Irvin A. Raubenhold, burg, Licentiate Francis Renoll, of York, the Rev. E. E. Leiphart, of Philadelphia, and Student Jerome Wenner, of Catasau-

St. Paul's, Hamburg, Minn.: Pastor Otto St. Paul's, Hamburg, Minn.: Fastor Otto-Vriesen, with the assistance of Mrs. Vriesen, conducted a four weeks' summer Bible School. A total of 34 children were enrolled to study Bible, Biblical History, Catechism, and Hymnology. The school closed on June 17th with a picnic to which the members of the congregation were invited.

Rev. H. Jerome Leinbach, Manassas, Va., spoke at the morning and vespers services at Mt. Gretna Chautauqua July 15. During the summer he is assisting Rev. A. Stuart Gibson, of Trinity P. E. Church, Manassas, while the rector is undergoing several operations on his eyes. Rev. Mr. Leinbach also has charge of Trinity choir. His son, Fredk. Swavely Leinbach, formerly a member of the Swavely School Faculty at Manassas, has accepted a position as chemist with the Riegelsville Paper Co., Milford, N. J.

In observance of the 29th anniversary of the ordination of the pastor, Dr. Chas. E. Roth, a Eucharistic Celebration with Sacrament of the Holy Communion was Sacrament of the Holy Communion was observed Sunday, July 29, at 8 A. M., in St. Andrew's Church, Reading, Pa., the Minister being assisted by Revs. J. B. Landis and H. S. Kehm, Elders and Seminarians. The offering was dedicated to "Inner Eye Society," fund for the handicapped.

Our genial veteran, Rev. Adam J. Bachman, of Schaefferstown, Pa., has completed 56 years in the Gospel ministry. He has traveled 120,015 miles in performing his traveled 120,015 miles in performing his pastoral duties, officiating at 1,394 marriages and 2,467 funerals, baptizing 3,621 infants and 525 adults and confirming 2,239. He preached 8,614 times, gave 5,027 addresses, gave private communion 0 3,902 and paid 24,373 family visits. In his rural field he has reported gifts of \$136,792 for congregational purposes and \$37,360 for benevolence. Father Bachman continues in remarkably good health man continues in remarkably good health for his years.

229 was the total enrollment in the 5th annual D. V. B. S. in Calvary Church, Bethlehem, Pa., Rev. W. V. R. Seltzer, pastor. The pastor was the director of the school and was supported by a faculty of 25 teachers, associates and craftsmen. Splendid work was done in the 3 departments (Kindergarten, Primary and Junior-Intermediate), and more than 300 were in attendance at the Commencement July 17. attendance at the Commencement July 17. The school is entirely self-supporting and this year a balance of more than \$20 attests to the interest and support of children and parents. The cost per pupil this year was found to be 7 ½ cents. Much of the "craft-work" was sent to the Foreign Mission field and mountain children of the South of the South.

The 35th anniversary of Ursinus Church, Rockwell, N. C., Rev. L. O. Carbaugh, pastor, will be held Aug. 5. At 9.45 A. M. R. W. Brown, S. S. Supt., will preside,

and addresses will be given by Revs. J. A. Koons, Maiden, N. C., and S. A. Troxell, Baltimore. At 11 A. M. the pastor presides, Rev. J. Leidy Yearick, Souderton, Pa., preaches, and the Holy Communion will be administered by Revs. S. A. Troxell, W. H. McNairy and E. H. Riedesel. At 2.30 P. M. Revs. McNairy and Riedesel speak. The elders of the congregation are J. M. Holshouser, J. B. McCombs, J. W. Peeler, T. H. Rinehardt, James Kale and J. E. Broun; the Deacons are C. M. Barrier, J. L. Lents, J. Yorke Peeler, W. W. Fisher, G. Y. Rinehardt, and J. E. McCombs.

It is a pleasure to announce the recent

It is a pleasure to announce the recent marriage in St. Paul's Church, Bethlehem, Pa., of the young pastor, Rev. Carl S. Leinbach, to Miss Fredericka Madeline Robinhold, of Auburn, Pa. The officiant was the father of the groom, Rev. H. J. Leinbach, assisted by Revs. R. S. Edris of Auburn, and John A. Kleinginna, of Youngwood, Pa. The bride was given in marriage by her brother, Dr. G. A. Robinhold, chief of staff of the Ashland, Pa., State Hospital. Mrs. Hance, Red Bank, N. J., classmate of the bride, was matron of honor, and the best man was Fred'k. Leinbach of Quakertown, a brother of the groom. Mrs. Leinbach is the accomplished daughter of Mrs. L. C. Robinhold and the late Dr. Robinhold, of Auburn. After graduating from Pottsville High School, she took courses in La Salle Seminary and New York University and has for the past few years been Supervisor of Music in Auburn and Orwigsburg. After a honeymoon trip by motor through New England, Mr. and Mrs. Leinbach will reside in an attractive apartment on Center St., Bethlehem.

On July 26-29 the Centennial Anniversary of the Church School of Boehm's Church, Blue Bell, Pa., Rev. Edw. Randolph Cook, pastor, was fittingly celebrated. This hostoric congregation, now 194 years old, joined in the celebration. Thursday was Reunion Night, with addresses by 3 former pastors, Revs. Chas.

E. Wehler, D.D. (1889-93), Edgar V. Loucks (1906-13), and Joseph Yost (1913-19), also by Rev. Francis E. Schlater, a former supt. of the school. On Friday an interesting historical sketch was given by Daniel N. Tippin, supt., and an address by the president of our Board of Christian Education, Dr. Paul S. Leinbach. On Sunday at 10 A. M. a joint service of congregation and S. S. was held, at which the pastor spoke on "The Sunday School of Tomorrow," and the sermon was preached by the executive secretary of our Board, Dr. Henry I. Stahr. The committee in charge consisted of Harry M. Walton, James Mankin, D. N. Tippin and Walter Bright, Jr. There was special music of a high order.

The second annual community daily vacation Bible School conducted under the auspices of St. James Reformed Church came to a close on June 29, with appropriate closing exercises in charge of the director, Rev. J. B. Landis. The school was divided into four departments and the closing exercises consisted of exercises, hymns, memory work. On June 28, the school held an outing on the playground when games were played and refreshments served. The term continued from June 11 to June 28, for 4 days each week. Certificates were awarded to each pupil. The school had an enrollment of 158 pupils. The average daily attendance was 138. 32 received gold seals for perfect attendance. The school was conducted entirely by volunteer workers who served without compension, and was supported by voluntary contributions. The approximate cost was \$25. The following were the staff of workers: Rev. J. B. Landis, director; Mrs. Hans Buehler, registrar; Mrs. Daniel W. Bruner, treasurer; leaders and assistant leaders, Miss Kathryn Spahn; Mrs. Joseph Gerhart, Mrs. Emily Daniel W. Bruner, treasurer; leaders and assistant leaders, Miss Kathryn Behren shausen, pianist; Miss Catherine Wenrich, Miss Catherine Kenrich, Miss Catherine Acker, Miss Dorothy Wentworth.

The Church School Conference of Minne-

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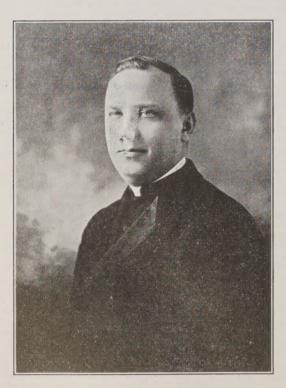
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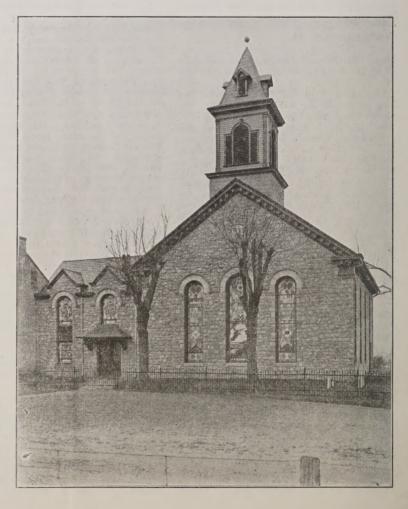
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BOARD OF CHRISTIAN EDUCATION OF THE EVANGELICAL AND REFORMED CHURCH 1505 RACE ST., PHILADELPHIA, PA.

Sota Classis will be held Aug. 7-8 in Zion Church, Waukon, Iowa. In the afternoon Mrs. Geo. Herman will speak words of welcome, Dr. J. Friedli will speak on "The S.S. as a Mission Field," and Group Demonstration Classes will be conducted by Miss La Verne Hintgen for the Primary, Miss



ABOVE: Rev. Edw. Randolph Cook, pastor of Boehm's Church, Blue Bell, Pa. RIGHT: Boehm's Church, Blue Bell, Pa., which celebrated on July 26-29, the 100th anniversary of the founding of their Church School.



Mabel Schuldt for the Intermediate, and Rev. Karl Koepke for the Young People's Dept. On Tuesday evening Rev. C. Schmid will preside and Prof. Friedli speaks on "The New Emphasis in Christian Education." On Wed. morning Miss Cora Rueggemeier speaks on "Leadership Training," Dr. Friedli on "The Teacher as Missionary." Group Discussions will be led by Misses Hintgen and Schuldt and Rev. A. C. Peterhaensel, with a closing address on "The Worship Period" by Rev. W. Stuckey. In Delaware. O., during the yacation

In Delaware, O., during the vacation of Rev. and Mrs. Ervin E. Young, to be spent in August at the Collegeville Assembly and the seashore, the Church is to be thoroughly renovated and a new Moller Organ will be installed to replace the one that has been in use for over 29 years. Some alteration will also be made in the social rooms to make provision for an extensive Young Peoples' Program for the

coming season.
In the Evangelical Reformed Church, Frederick, Md., on June 14, at 4 P. M., one of the largest and most beautiful weddinges of the season was solemnized, when Miss Grace Elizabeth Lough, of Frederick, became the bride of the Rev. Frederick, became the bride of the Rev. Charles Russell Zweizig, pastor of Bethany Church, York, Pa. The officiants were Rev. Drs. Henri L. G. Kieffer and Lee M. Erdman. Miss Lough was given in marriage by her father, Charles W. Lough. Her sister, Miss Margaret E. Lough, was maid of honor, and the bridesmaids were Mrs. J. Edmund Lippy and Miss Alice Louise Erdman. The best man was Rev. Jno. H. Sands, Shenandoah, Pa., and the ushers were Revs. J. E. Lippy and Truman A. Crist, and Messrs. John Eyster and Alden Fisher. The honeymoon trip was by motor in the South, and the bride was by motor in the South, and the bride

and groom are at home in York. Mrs. Zweizig graduated at Hood College in 1928, and has taught in the High Schools of Thurmont and Frederick, and been active in musical circles. Mr. Zweizig is a graduate of F. and M. College and Lancaster Seminary and took post-graduate work at Vale

### BETHANY ORPHANS' HOME Rev. Henry E. Gebhard, Supt.

We are facing one of the busiest seasons at Bethany. Many employees are taking their vacations which are granted each year, so that they can all be on hand for the Anniversary season on Thursday, August 30th.

Our recreational leaders report exceptional progress in teaching the children to swim. They are hoping to have most of the children over 9 years of age able to swim. A trip for the older children was enjoyed at the Hershey factory, zoo and park

More children returned from the Reading Hospital where they had their tonsils or underwent other special treat ment. Our Infirmary is crowded but the children are all recovering very rapidly and present no serious trouble.

The fence on the new farm is complete and our Young cattle are enjoying the

pasture.

### PHOEBE HOME, ALLENTOWN, PA. Rev. F. H. Moyer, Supt.

Several weeks ago two persons contributed each \$5 to procure fish for the newly built pool at the Home. The Superintendent visited the Bishop Fish Farm at Cogleyville, Md., and offered to buy a small number of large fish. All we had

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hoped to accomplish was to get at least a start in properly supplying the pool with

gold fish.

When Mr. Bishop was shown pictures of the Home property and learned of the size of the pool, he made up a list of fish that should be placed into it. But as there was in hand money for only a small number of the larger size, we asked to have only those. But the proprietor of the farm ordered all the fish he had listed, fifty-two in number, to be placed into tubs and loaded on our car. Then he added a center piece of 9 water lilies to be planted into the pool.

We had not expected such liberal gifts from Mr. Bishop, and we told him so. Then he said, "Judging from your buildand their surroundings, be nice to your old people, and I want to have a share in it."

Many thanks to Mr. Bishop and to the numerous other friends of the Home who, in the same spirit are making liberal contributions to the support of the Home. When that spirit prompts our acts, there is much blessing in them.

# HOME AND YOUNG FOLKS 00-00-00-00-00-00-00-00-

# Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D. GOD OUR HELPER

Text, Psalm 121:8, "Jehovah will keep thy going out and thy coming in, from this time forth and for evermore."

The American Standard Version of the Bible properly prints the Psalms in poetic form, while the King James' Version, or Authorized Version, prints them in the form of prose. Our text in the latter version appears as follows: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." evermore.'

While the translation "Jehovah", as given in the American Standard Version, is undoubtedly the correct one, I prefer the word "Lord", or "God". Dr. James Moffatt translates it "The Eternal". He translates verses seven and eight as fol-

"The Eternal will guard you from all harm, he will preserve your life; he will protect you as you come and go, now and for evermore."

for evermore."

In these vacation days, when there is a great deal of "going out" and "coming in", it is comforting to know that God is our Keeper wherever we may go. Home is the centre of the picture. The day generally begins and ends here. To many persons life is a going out from home in the morning and a coming in in the evening. In these summer days it may be for many a going out for a few days, or for week ends, or for several weeks

or months, but there is always the thought and the hope of coming in again, of coming home.

To have God as a Companion and a Keeper, to be conscious of His constant presence and His protecting care wherever we may go, gives new meaning to life. The one who does not have this consciousness of God's companionship, goes out without wonder and comes in without surprise. To him life is humdrum and monotonous, and he loses its greatest pleasure and joy. This God-consciousness pleasure and joy. This God-consciousness makes the difference between the prince and the drudge, between the contented and the discontented man, between the happy and the unhappy person.

In the days of the psalmist life was more simple; now it is very complex, hard to understand, difficult to deal with. Then men went out to their simple occupations, —the shepherd to his flocks, the farmer to his field, the merchant to his business. Now men go out to a life shadowed by vast industrial, commercial, financial, and social problems. Then men came in to the quiet of the simple home, held sweet com-munion with their loved ones, and en-joyed the well-deserved and restful sleep, putting their trust in God who watched

### THE PASTOR SAYS:

It is hard to preach when you must grasp — or gasp — for something to say; but when you have something worth while to say it is easy.

-Now and Then.

over them during the hours of the night as He had watched over and kept them during the day. Now men come in distracted and careworn, often finding disturbing and exacting elements there which are not conducive to rest and peace. Social and fraternal claims press upon them and keep them busy far into the night.

This beautiful little Pslam of eight verses brings vividly to mind the thought

of God as our Keeper. The word is re-peated six times in the last six verses in one form or another. Every one ought to learn this Psalm by heart, so that its comfearn this Psalm by heart, so that its com-forting assurance may be with them in their going out and their coming in or wherever they may abide. In childhood, when the memory is retentive this Psalm and other beautiful Psalms and other passages of Scripture ought to be laid up in the heart and kept in the memory as sources of help and comfort in every time of need. It is also a good custom, which is followed by our Church at this time, to memorize the best and most beautiful

The Psalm from which our text is taken is so brief and simple that we will look at it in its entirety.

"I will lift up mine eyes unto the mountains:

From whence shall my help come? My help cometh from the Lord, Who made heaven and earth.

"He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, he that keepeth Israel Will neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right The sun shall not smite thee by day,

The Lord will keep the from all evil;
He will keep thy soul.
The Lord will keep thy going out and

thy coming in From this time forth and for evermore."

It would be interesting to analyze this

It would be interesting to analyze this Psalm more fully, but our space will not permit us to do so at this time. It is, however, so simple that a child can understand it by meditating upon its blessed assurance of God's watchful care over us at all times.

Wherever you may spend your vacation, you may carry with you the comforting assurance that God is your Keeper and will watch over you by day and by night. If you will commit yourself to His care by faith and prayer, you need fear no evil. He will keep you safe from canger and harm and free from sin and evil.

There are too many persons who do not think enough of God to be sure of His presence. They have not cultivated the habit of going to God in prayer and

the habit of going to God in prayer and of invoking His protecting care over them always and everywhere. Let us seek to have such a God-consciousness that we may be able to say in the words so beautifully expressed by some one:

"God is before me, He will be my guide, God is behind me, no ill can betide; God is beside me, to comfort and cheer,

God is around me, so why should I fear?

#### FOOD FACTS

#### Did You Know That:

Los Angeles, with 50,000 cows in its metropolitan area, claims to be the largest farm city in the

Over half the honey in the United States is produced from clover and alfalfa.

Two trees of the big South African lemon, which yields a pint of juice, are now bearing fruit at the University of California's Citrus Experiment Station.

Malted milk, invented in 1883, is a combination of barley malt, wheat flour and whole milk, evaporated and reduced to its powdered form.

These "food facts" are compiled by the Division of Co Information, New Jersey Department of Agriculture. Consumer

Neighbor: "I presume that when your son went to college he was inoculated with the love of learning?"

Father: "Yes, but it didn't take."

# Home Education

"The Child's First School is the Family" -Froehel

### COMPANY MANNERS

### Josephine E. Phillips

"How do you manage, Mary?" "How do you manage, Mary?" Mrs. Alford inquired of her more experienced cousin. "Your children behave, no matter who comes to call, while my Billy takes the ringing of the doorbell as a signal to let loose all his naughtiness and scatter all his manners. I try to have him shake hands properly and say, 'How do you do?' but I can depend on it that he will either sulk or refuse or else go through the required motions and then add a few, like turning somersaults on the davenport! What can I do with him? I've scolded and I've punished." "Perhaps that's the trouble," Mary sug-

"You may have punished until he's become company-conscious, which is another way of being self-conscious, and the doorbell really does arouse unpleas-ant associations. To offset this discomant associations. To offset this discom-fort he 'shows off' and carries on his acrobatics, which means more punishment, and so forth-one of the vicious circles that perplex us in raising a family. It was like that with Alice."

"Not with your sweet, gracious little Alice?"

The cousin nodded. "She was a hand-il! What I learned from her first kindergarten teacher might help you. Didn't

you say you could depend on Billy's being 'bad' before company?"

"Yes. I expect him to be."

"Exactly! You expect him to be. I congratulated this kindergartner one day on the splendid discipline she had over twenty little rascals.

"'Discipline?' and her eyebrows raised.

'Oh! You mean I expect a great deal of my boys and girls. Of course! And they wouldn't disappoint me,' It set me to thinking. I saw I was dealing negatively instead of positively with my problem. I wasn't expecting enough, having confidence enough in Alice's ability and desire to be 'good'. While I was about it, I sire to be 'good'. While I was about it, I began tracing back my own frequent attitude toward callers. I wonder if Billy ever hears you say, 'Goodness! There's old Mrs. Connors up the street and I suppose she'll stop here!'"

"Mary!"

"And then you had!"

"Mary!"
"And then you bustle around, flicking dust off the table, snatching up the newspaper and telling Billy to get his blocks out of the way."

"Mary! How do you know—"
"Because I have often done it myself!
No wonder Alice resented callers! They not only interrupted her play, but made her mother incomprehensible. At one At one moment she was cross and unreasonable, at the next she was smiling sweetly, greeting 'Mrs. Connors' with her most gracious company manners. It wasn't consistent. It wasn't even honest. It put my little girl's ideas of ethics—and you know a four-year-old has ideas of ethics!—at sixes and sevens. She wasn't pleased to see 'Mrs. Connors', and she wouldn't even pretend. The situation was confused and pretend. The situation was confused and artificial, instead of calm and natural."

Mrs. Alford nodded thoughtfully. "But

Billy's manners-"

"The best way of mending company manners is—not to have any. At least, not the kind you put on and off like a mask. Why expect Billy to be more considerate of 'Mrs. Connors' whom he hardly knows than of you whom he loves? As for the ordinary courtesies, naturalness, for the ordinary courtesies, naturalness is best. I discovered that Alice's kindergarten companions behaved well in front of visitors because they took visitors for granted, neither ogres to be feared, nor an audience to be played up to. And if Billy seems to crave attention, give him some—not too much. Ask him to show the guest his new engine or book. And be sure afterwards to thank him for his be sure afterwards to thank film for his help in making the call a pleasant one. When Alice found that I enjoyed callers and they need not interfere with her pleas-ure, she co-operated readily. I think ure, she co-operated readily. Billy will, too."

"The refusal to provide kindergarten on account of the lack of money is one of the most futile economies of any state." -Louise P. Glanton, Director of School Home Economics, Alabama Polytechnic

Home Economics, Alabama Polytechnic Institute, Auburn.

A trained kindergartner understands children and knows what is best for them. If you need publicity matter on the value of the kindergarten, write to the National Kindergarten Association, 8 West Fortieth Street, New York.

The Girl: "What would you do if I should cry?"

Her Beau: "I'd hang out a sign, 'Wet Paint'."

# Children's Corner

#### By Alliene De Chant Seltzer

"Camp sure changed me," wrote one of our boy campers to me, and that is your Aunty Seltzer's highest reason for loving Camp Mensch Mill. "We both got so much from camp this year," wrote another,—a cirl. "I'm eshamed to admit that hears girl-"I'm ashamed to admit that before we went there, we fought all the time, and since we came back, we haven't fought once. Don't you think that's fine? We're awfully glad." And still another said that before he came, his life was like a broken candle, but camp put it together again with comradeship, understanding and new courage. And others just couldn't help putting their words into poetry:

### Longing

Did you ever long for a place and friends, Friends who were staunch and true, place on top of a hill by a dam, Which you wanted each time you were

Friends, who in two weeks were more dear to you

Than some you had known for years, Friends whom you wanted and longed for And many times thought of with tears,

A place, that you remembered with feeling The trees, the birds, and the flowers, hilltop so sacred to all of us That over our whole life it towers,

Did you ever long for a place and friends, Friends who were staunch and true, place by a stream and a mill,

Which is loved by more than a few? Louise Kay Arnold, Bethlehem.

#### Camp Mensch

A Vesper field, a hilltop, A sunset glowing far, A place for me to worship, A place that

nought can mar;

Friendships real and lasting, Friendships good and true; That's what Camp Mensch means to me; What does it mean to you?

Mary Leinbach, Esterly, Pa.

# Puzzle Box

# ANSWERS TO DOUBLE-TIED WORD CUBE, No. 50

B 0 A R D A R E R RR AV E A V R Y E R E

#### CURTAILED WORDS, No. 45

1. Curtail that extra part of your auto and get part of a sailing vessel. Curtail it and get a noted mineral spring.

Curtail twice parts of a harness and

get the choice part of a pig. Curtail it and get an exclamation.
Curtail twice a sharp pointed instrument and get to require. Curtail and get a form used to indicate the maiden

Curtail the act of rending asunder and get an indicator of sorrow. Curtail it and get an Oriental herb.

Curtail a place of refuge and get to possess. Curtail twice and find an exclamation.

Curtail a model and get the sound of little feet. Curtail thrice and behold an Irishman. Curtail and get a parent. Curtail to pet or fondle and get trials. Curtail them and have oversight. Curtail again and get a vehicle.

A. M. S.

# The Family Altar

By the Rev. Roland L. Rupp HELP FOR WEEK OF AUGUST 6-12

Memory Text: Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. Romans 13:10.

Memory Hymn: "Heav'nly Father, I Would Pray" (325).

Theme: Justice.

### Monday: Amos Pleads for Justice

Amos 5:10-15

Amos is as fascinating a man as appears in human history. With Moses, Isaiah and Jeremiah he ranks among the most magnificent personalities of the Old Testament. He is one of the greatest of the Old Testament's first pure ethical monotheist. He contributed more to the development of the Religion of the Spirit than any other before his time, and few in all the ages have contributed more than he. His spiritual and ethical insight was extraordiitual and ethical insight was extraordi-

nary. His courage matched his insight. He was a pioneer in the preaching of the social gospel, and no one, save Jesus alone, ever surpassed him in the skill and sagacity with which he preached that gospel.

Prayer: God, we thank Thee for so outstanding a man as Amos, thereby revealing to us the surpassing stature of men when commanded by Thee. Amen.

### Tuesday: Hypocrisy Abhorred and Justice Extolled. Amos 5

Amos was the valiant spokesman of God to his times. God commanded him utterly.

### Three Pastors of Christ's Church, Hagerstown, Md., Since the Corner Stone of the Present Edifice Was Laid July 8, 1894



The Rev. Geo. Albert Snyder, D.D. (Pastor 1888-1904)



The Rev. Conrad Clever, D.D. (Pastor 1904-1930)



The Rev. Harvey A. Fesperman (Pastor since Nov. 1, 1930)



View of Christ's Church, Hagerstown, Md.



Officials at Christ's Church, Hagerstown

Upper left: Prof. Charles M. Cassel, Musical Director

Lower left: J. William Schnebly, General Supt. of Sunday School

Center: Mrs. E. G. Miller, Organist

Upper right: Marion Warrenfeltz, Young People's Superintendent.

Lower right: E. G. Miller, Senior Superintendent

God and Israel needed just such a man. Israel had fallen into evil ways. Consequently, dire peril confronted her from without and within. Her kings had no sense of mission, no sense of responsibility either to the people or to Jehovah. They sought power. Her priests had no vision, no real spiritual insight, no genuine concern for righteousness. They sought comfort, privilege, and connived with the mighty to attain them. In this time Amos was the champion of God, of righteousness and justice. And what a champion! ness and justice. And what a champion!
Prayer: Our Father, we thank Thee that

in every age, no matter how dark, thou hast inspired certain ones to remain loyal to the moral and spiritual imperatives and

imponderables. Amen.

### Wednesday: The Way of the Just

Proverbs 4:14-27
Amos heard, with the ear and heart of God, the cry of the poor, the destitute, the exploited and oppressed for justice. He exploited and oppressed for justice. He saw the hypocrisy in the ranks of religion and the ruthlessness in the hearts of the national leaders. The sarcasm, the irony, the invective of Amos, are superb. As opposed to that way lies the way of justice and righteousness. They should flow from the heart of God into the hearts of the national leaders "like waters," like "a mighty stream." The "dawning light" of God, shining "more and more unto the God, shining "more and more unto the perfect day," should be the beacon of the

rational leaders and the sun of the people.

Prayer: O God, Thou hast ordained a beautiful way for human kind, the way of righteousness and peace and brotherhood. Guide us into it, O God. Amen.

#### Thursday: The Memory of the Just Proverbs 10:1-7

"The memory of the righteous is blessed," writes this ancient wise man, "but the name of the wicked shall rot." Does

not history confirm this assertion? Does the world recognize this truth? Do we recognize it so fully that we permit its truth to determine our life? Or must we all, as I must frequently in my own life admit that blindness, stupidity and guilt ruin much of our life? Let us proclaim and extoll justice! Let us put justice upon the throne! Let us write it into our

Prayer: We pray Thee, Eternal God, make justice to rule human affairs. Write it, yea, burn it into the hearts and minds of our leaders. Amen.

#### Friday: The Demands of Justice Romans 3:21-31

Justice is an ethical and spiritual force, not a legal enactment. It is a spirit, not a law; an attitude, not a decree; love, not judgment. It is all inclusive, never exclujudgment. It is all inclusive, never excessive. It never drags anyone down. It lifts all to a high level of love and brother-hood. Justice knows no favorites, achieves cannot be bought. Justice knows no favorites, achieves cannot be bought. tice obeys no master, does not bow before power, cannot be swayed by wealth, but kneels in loving sympathy at the side of the wounded bodies and bruised hearts of

Prayer: Send forth, O God, unto the ends of the earth and into the humblest hut of the poor the voice of the gospel of justice. Make justice the boast of the powerful and the defence of the helpless.

#### Saturday: The Just Judge Jeremiah 23:1-8

Amos was possibly the first great prophet to think of God as a God of justice. With vehemence and eloquence he espoused the cause of that God. Isaiah, Hosea and Jeremiah accepted that conception of God and built upon it. God is a God of justice. Let the judges, the rulers, the pow-

erful of this earth accept this truth and erful of this earth accept this truth and establish it imperiously in their own life and work. They should be the shepherds of that God of justice. He who oppresses because he has power is no spiritual child of the God of the universe. The minister who does not constantly insist upon a society ruled by the God of justice is a

who does not constantly insist upon a society ruled by the God of justice is a hireling, and not a shepherd.

Prayer: Father of all mankind, and Judge of us all, we thank Thee that long ago Thou hast revealed Thyself unto us as a God of absolute justice and that now there is no longer any doubt in our minds concerning Thy character. Amen

concerning Thy character. Amen.

# Sunday: The Value of Justice Proverbs 21:1-7

Can the value of justice be reckoned? Ask a man unjustly brought before the court, or a people who are suppressed and exploited, or a man of heart and conscience who renounces war, or Jesus as He stand accused before Pilate—ask them the value of justice. Clearly, justice is invaluable. We may still be too immature, and society may still be too primitive to sense with any intelligence the fundamensense with any intelligence the fundamensense with any intelligence the time time that importance of justice in life, but sprawling babes as we are, we do know that while justice as yet is only an infant in the lap of civilization, humanity will nurse and nurture it into full maturity

Prayer: Help us, our Father, to practise both justice and love in all our relation-ships. May nothing less than these give us satisfaction and respectability. Amen.

#### WHO PLANTED THIS ONE?

Smarty: "Say, Pop, what do currants grow on?"

Pop: "They grow on plants, my boy." Smarty: "But, Father, I mean Electric Smarty: "But, Father, I mean Electr Currents." Pop: "On power plants, most likely."

# YOUNG PEOPLE'S AND MISSIONARY CONVENTION, HANOVER, IND., JULY 8TH to 13TH

What we believe was the first great convention of Evangelical and Reformed young people since the recent merger of these respective denominations, was held at Hanover College, Hanover, Ind., a Presbyterian co-educational institution, accommodating about 350 students. Both these groups had met formerly at Bethany Park, Brooklyn, Ind., the former for a young people's Sunday School Convention, the latter for the annual missioners can the latter for the annual missionary con-ference. This year the programs of the two were merged into one and with a great degree of satisfaction.

The first was a Bible hour, Dr. Homrighausen giving an exposition of the book of Jeremiah. The second period was a study of conditions in the educational and religious field of Japan, and was conducted by Dr. Casselman and Missionary Carl Kriete. The third period was given over to class work, yet the largest number at-tended the popular addresses by Professor J. J. Haramy of Indiana Central College

J. J. Haramy of Indiana Central College.
Study hours were conducted in "The
Principles of Teaching," "The Old Testament," "Orientals in America," Mission
Band, Girls' Guild, and Woman's Missionary Society work. Those on the faculty
besides those mentioned were Rev. John
W. Meyers, Rey. A. A. Susott, Miss Ruth
Heinmiller, Miss Catherine Alben, Chester
Craham Fred Island Ray Fred Farenkamp Graham, Fred Iske, Rev. Fred Farenkamp, and Rev. G. W. Grauer. Rev. H. W. Baumer headed the convention for the Reformed group, and Rev. A. B. Meyer for the Evangelicals. The sunset services were a great inspiration with their timely messages by Rev. Mr. Grauer and their beautiful setting, overlooking the Ohio River and valley 400 feet below.

A large majority of the 290 delegates were young people. And though many of the delegates to former conventions had a very warm spot in their hearts for Bethany, it was generally agreed that Hanover is a much more satisfactory place for so large a group. The campus and the buildings were a sight for the eyes, overlooking with a long view up and down and across the river.

Each of the two former Churches con-

tributed to the program, and the number of delegates from each was quite equally divided. We are very happy in the success of this union convention. Revs. C. J. Snyder, of Mulberry, Ind., and Rev. F. Farenkamp, of Evansville, were chosen to lead the Convention in 1935. lead the Convention in 1935. -C. E. K



### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eleventh Sunday after Trinity

August 12, 1934 Amos Pleads for Justice Amos 5:1-15

Golden Text: Love worketh no ill to his

reighbor; love therefore is the fulfillment of the law. Romans 13:10.

Lesson Outline: 1. Malady. 2. Remedy.
The Old Testament is a marvelous picture gallery. It contains life-like portraits of many human types, saints and sinners. The most remarkable figures in this collection are the prophets. Together with the priests, they were the religious leaders of their times. But there was a great difference between these two classes. priests were a hereditary guild. The of-fice was attached to one tribe, and it de-scended from father to son. The members of this priestly caste were the official custodians of the temple, with its liturgical and ceremonial services. They were interested mainly, in the scrupulous maintenance of the cult, the ritualistic aspect of religion. Under their rule, accordingly, religion was in constant danger of degenerating into dead formalism.

The prophets, on the other hand, cared The for righteousness than for ritual. They formed no caste or guild. They were outstanding individuals, whom God called to become His spokesmen. Their prophecies were not predictions of future events, but the proclamation of the eternal principles and purposes of Jehovah. They were the preachers of their age. Often they clashed with priests and people, but they always claimed the authority of God for their stern message.

These prophets were the true glory of trael. They must be numbered among the greatest men of history, greater than the philosophers of Greece or the Caesars of Rome. Greater, because their insight into truth was deeper; and their influence upon the destiny of mankind, wider and more permanent.

Outwardly these prophets of Israel dif-fered in many things. Some of them, like Elijiah, were rude men of the desert and wilderness, while others, like Isaiah, were men of culture. Amos was a shepherd, and Isaiah was a prince. Some wielded a mighty pen, and the extant remnants of their spoken and written words form an important part of the Old Testament. Others were non-literary men of action,

whose fearless utterances caused kings to tremble and made thrones topple to the earth.

But beneath all this rich variety we find common elements in their call from God, and in their consecration. All of these prophets were seers and doers, men of vision and venture. They saw God, and they dared mightily and valiantly.

The earliest, and one of the greatest,

The earliest, and one of the greatest, of the literary prophets was Amos. We call him one of the twelve minor prophets of the Bible. But the term "minor" does not denote his rank among the prophets. It applies only to the brevity of his book, as compared with the writings of the four major prophets. That little book, however, contains a message which marks the speaker as one of the greatest prophets of all the ages.

What was this message? We may be so familiar with the sound of it that it has lost its wonder and glory. Familiarity, we know, breeds indifference and contempt. Since that great message fell from the fiery lips of Amos, it has remained a permanent feature in religion. Many have repeated it. It has been heard around the world

But it was a new truth when Amos proclaimed that Jehovah is a righteous God, who demands social justice of men; that neither dogmas loudly professed nor ritual scrupulously performed can save a nation from His wrath. That message opened a new chapter in the history of religion. And it remains ever new, even as it is eternally true. No nation has ever fully learned it. No generation has translated it into life. It still remains the call of God, and the cry of His prophets into a world full of social sins.

I. Malady. The home of Amos was in Tekoa, a village on the Dead Sea. There, among his sheep and sycamores, he lived a rugged and humble life. There his soul communed with God, until it was on fire with God's own passion for justice and righteousness.

Then, one day, Amos went from Judah to Israel. He came to Bethel, into the royal sanctuary, where a great religious festival was being held. Doubtless, his appearance startled the fashionable crowd that was assembled in the king's temple, for he came in the garments of the poor. But even more shocking were the words he addressed to priests and people. Never had they heard such a sermon. It amused some, and angered others. But all agreed that no preacher had any business to talk like that. A preacher must "stick to his last," they said.

But that is precisely what Amos did in his sermons. He was true to his prophetic office. He proclaimed the truth of God. That proclamation began with a diagnosis of their fatal malady. They were sick unto death, spiritually and morally, and there was none in Israel to warn them. Such faithful preaching is no more popular today than it was in Bethel. Ministers who court and covet popularity will prophesy smooth things, but the true ambassadors of Christ will never fail to speak plainly of sin, and of men's need of repentance.

Nor did Amos deal with glittering generalities in his denunciations. He did not preach about Adamic Sin or about sin in general and in the abstract. He was concrete and specific. He called evil things by their name, and he spared none. Men and women, high and low, all were guilty of flagrant transgressing.

That, again, was a most imprudent procedure. People will listen with approval to sermons on Original Sin and Total Depravity, but the preacher must not become too particular or too personal. "They hate him that reproveth in the gate, and they abhor him that speaketh uprightly" (v. 10). They readily agree that all men are sinners, but they are not eager to learn in what particulars their individual and social lives violate the teaching of

Yet that is our supreme need. Let us ponder the sins Amos denounced, and ask whether they have ceased to flourish in our midst (vs. 11-15). Greed, lust, intemperance, oppression, injustice ran riot in Israel. The love of money was the root of many evils. Its slimy trail ran through every phase of the social order. Amos saw it in homes, in business, in the courts of law, and in politics. Gold was the god of Israel. Greed was debauching the ruling classes, and it oppressed and exploited the poor. The prophet knew that no social order could long remain standing on such rotten foundations. He said so in plain words. "The virgin of Israel," he exclaimed, "is fallen; she shall no more rise" (v. 2).

His words are as true today as when he first uttered them in Israel, in the eighth century B. C. We think of America as a Virgin Land, contrasted with older countries that are worn and weary. Rightly so, for we are virginal in strength and promise. We have vigor and riches, noble opportunities and solemn responsibilities. But we must hear Amos, and heed his faithful prophesying, if we would live.

II. Remedy. Amos knew the remedy for Israel's malady. He knew what Israel must do if it would recover and live. He did not end his sermons with the cry of doom. He called the apostate and degenerate nation to repentance, and He promised them pardon and the favor of God. "Seek the Lord," he cried, "and ye shall live." And he told them what this Lord Jehovah demands of His people (see vs. 14, 15).

Thus, in magnificent simplicity, Amos declares the eternal will of God for all mankind. That divine will has no concern with the ceremonies and rites of reli-

### THE CHURCH AND POLITICS

The Church as a body has no interest in politics. Her membership represents all parties and her ideals give to the members of all parties, who are also baptized into the Church, a keener zest in promoting the finer objects of the political parties of their allegiance. The Church is neither capitalistic nor socialistic, but as a body, as an organization working through its members, its principal aim within the state, and the influence it can properly exert on the government, is in the promotion of social justice.

This is an issue to which all give lip service, to certain aspects of which many give vociferous support. I have heard young zealots urging the stripping of one class for the sake of another, thereby exalting mere money into a god, and calling their scheme social justice. Church is no more and no less interested in the white collar man than in the laborer, but it is vitally interested in justice for both. It believes that the only perfect pic-ture of social justice is painted in the words of Christ Himself, and that picture is what the Church is everlastingly striving to make true. It aims to raise all to a higher level, to build up, not to destroy. There is nothing political in this except insofar as the Church must always struggle against principles anywhere developing which are inimical to social justice and therefore to the teachings of the Gospel. With this in mind the Church must be militant, fearless for the right, assiduous in the training of men and women who know the truth and will fight for it unceasingly, each in his own proper sphere.

-William R. Castle, in "The Living Church"

gion. It deals only with justice and righteousness. Finally, in a wonderful climax, Amos exclaimed, "Let justice roll down as waters, and righteousness as a mighty stream" (5:24). That is one of the deathless summaries of true religion, pure and undefiled. When we transcribe it from the Bible into our hearts and lives, when we learn to translate it into personal and social conduct, then God's will is done, on earth as in heaven.

### THE CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D.D.

Aug. 12—Nature as Seen by Psalmist and Scientist. Ps. 8:3-6.

The Psalmist lived his life largely out of doors. Even when he went into the temple the scenes of nature remained value in his mind's eye. To him nature was the garment of God and he saw God in everything. The heavens declared the God in the same of the firmament showed forth His handiwork. Everything round about him reminded him of God. When he looked at the mountains they reminded he stars they spake to him of the glory of God. When he looked at the sea he saw the majesty of God. was in everything. Nature was a sacrament, a sign and seal of God. God had made it and was constantly revealing made it and was constantly revealing Himself through the works of His hands. The Psalmist had no scientific knowledge of nature. He had only a religious understanding of it. He wrote the Psalms, which constitute some of the poetry of that period, not to give an accurate scientific description of nature, but as an interpretation of God and His doings. He was far more interested in God than he was in nature. He conceived of nature in the thought-forms of his day. lieved that the earth was flat, that it was stationary, that it was the center of the universe, and that all other planets, like the sun, moon and stars, revolved around it. He believed that the world had been made by the breath of the Almighty and that the Creator was upholding it by His power and wisdom and was constantly revealing Himself through its manifold forms. This gave him a very exalted idea of the universe and filled him with reverence and awe.

The scientist approaches nature from entirely different point of view. The scientist is a searcher of facts. He investigates, analyzes, dissects, reasons vestigates, analyzes, dissects, reasons from cause to effect. The Psalmist beholds, admires, adores, worships; the scientist uncovers, pries into, and searches all things. The Psalmist takes a flower, sees its beauty, its loveliness, its form, smells its fragrance and says "God is the rose of Sharon, the lily of the valley." The its fragrance and says "God is the of Sharon, the lily of the valley." scientist takes the flower and pu and pulls apart, analyzes its parts, and observes the laws of its life. He invents the telescope and sweeps the heavens and tells us how far it is from one star to another. He shows us how fast and how far light rays travel. He invents the microscope and shows us the minutest particles of matter. He reaches up into the sky and matter. He reaches up into the sky and draws down the lightning, puts a copper bit into its mouth and makes it do his bidding. He discovers the laws of the universe and reduces it all to a scientific and rational principle. He interprets nature, but not God. There is no "music of the spheres" ringing in his ears. He looks for cause and effect and arrives at his conclusions by a process of investi-gation. He is content only with facts as he sees them. He walks by sight, not by he sees them. He walks by sight, not by faith. His faith grows out of his knowledge. The Psalmist believes where he does not understand. He trusts even when he cannot explain. He does not even try to explain. He accepts. He says, "This to explain. He accepts. He says, "This is too wonderful for me."

Science has made marvellous strides since the days of the Psalmist. We have

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today a far more correct conception of the universe and its laws than the Psalmist had, but we hardly have the same reist had, but we hardly have the same religious conception which he possessed. Nature led the Psalmist nearer to God, but too often the scientist fails to find God in nature. There is, however, a decided change coming over some of our modern scientists. They are coming to modern scientists. They are coming to be far more religious than they once were. Science is now coming to recognize a great First Cause in the universe that is of the nature of a personal God, and thus the Psalmist and the scientist meet when both find God in nature. The difference will eventually appear only in approach and in forms of expression. The Psalmist speaks in religious terms, in the thought speaks in religious terms, in the thought-forms and the language of his day, in poetical words, whereas the scientist speaks in scientific, in philosophical, in biological terms, in modern laboratory language, but both speak the truth, and as we listen to both we shall arrive at a better and truer understanding of the work of God's hands. We shall discover that the world of nature round about he that the world of nature round about us is far more wonderful than we had at first supposed and that the God who made is far greater and more glorious than our feeble senses at first could com-prehend. The singer and the scientist alike exclaim: "Behold your God!"

#### ZACHARIAS URSINUS

The name of Zacharias Ursinus, born 400 years ago today at Breslau, in Germany, probably is known to but few Americans, and yet it was his privilege to be one of the makers of the American mind.

An individual of scholarly temperament, he was the friend and follower of

ment, he was the friend and follower of Philip Melanchthon, most philosophical of the German Reformers. He studied at Paris and was professor of theology at Heidelberg. But it was Calvinism, rather than Lutheranism, that especially appealed to him, and the great moment of his life came when, in 1563, he drafted the Heidelberg Catechism, still a symbolic authority of the Reformed churches of authority of the Reformed churches Central Europe and the United States.

Certainly, dying in 1583, he did not survive to witness the effects of his work. So it is that he is passed over by the historians and remains a "forgotten" founder of the Western civilization that was yet to be. Thousands are governed by convictions which he fathered, inspired by a faith which he codified or formulated, but only professional chroniclers of his denomination are aware of the

The time, however, will come when the sources of America will be traced out and Ursinus, then if not before, will come into his proper place in the picture. The plain and unpretending style of living which one still finds on occasion in rural sec-tions of the United States had a partial origin in principles which he enunciated. The moderation and thrift of whole communities in New York, Pennsylvania and elsewhere mirror his philosophy. Critics may complain about his "puritanism", but the answer to their jibes is the unquestioned fact that it has helped to mold American character for measurable good, for unadulterated ill.

Ursinus College, meanwhile, is a monument to the memory of the man. Quietly and effectively, as he would wish, it carries on the tradition which he founded. A modest person, he could ask no finer homage, nor could such a school have a finer exemplar .- Washington Star.

# GOOD FARMER WHOM EV PREACHERS MIGHT EMULATE"

A short time ago Rev. Samuel Moyer, of Perkasie, and I called on Mr. Henry Harr, a member of the Indian Creek congregation, Tohickon Classis. We told him about the effort the Board of Foreign Missions is making for the liquidation of the indebtedness on the work of Foreign Missions, and asked him to lead off in Tohickon Classis. He at once said, "I will

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do this cheerfully, because I feel it my do this cheerfully, because I feel it my duty to do so," and told us to come on the 6th of July and he would give us a gift of \$1,000 in cash. When we returned on the 6th day of July, he handed us an envelope with ten new crisp \$100 bills. Mr. Harr is 88 years old, in perfect health and has a keen mind. He is deeply interested in the work of the Church. In the morning he was cultivating corn with the morning he was cultivating corn with a horse and a small neighbor boy was riding the horse. The afternoon he had set aside for a holiday to entertain me. Then he told me his life's story. He was a successful farmer in his most active years, conducting a fine dairy for 30 years. He told me because he knew me so many years and had absolute confidence that his money would be doing everything that I told him it would accomplish, he gave the gift. He asked me why we came to him to lead off. We assured him that it was our belief it would burden his heart the least on account of his faith in the Lord's

Mr. Harr represents a multitude of farmers in our Church who would follow his example if we should cultivate them in the proper way for our great mission work. The Board of Foreign Missions has succeeded in the last few months in entities were then forty people who are listing more than fifty people who are averaging gifts of \$1,000 each. Mr. Harr will be one of a hundred whom the Board of Foreign Missions is challenging to give substantial gifts for the total amount of \$100,000. The other day one of our most faithful friends gave us a gift of \$3,000. This is so far the largest gift that we received for the liquidation of the indebtedness on our foreign missionary work. Forty ministers represent the Board throughout the Church and are assisting us in getting these gifts. Our experience has taught us that men of Mr. Harr's type, who are loyal to the Church and have an intelligent devotion, which is

nave an intelligent devotion, which is inspired by the love of God, are the salt of the earth.

We pray God's richest blessing upon these plain country folk with their simple childlike faith. Even the minister of the Gospel who possesses the simple childlike faith of a devoted mother and who does not allow himself to be confounded by modern sophistication is the one who is able constantly to rally his people for the cause of Christ. Jacob G. Rupp

### BOARD OF HOME MISSIONS (Continued from Page 2)

Every member of the Reformed Church wili be challenged to contribute a dollar or more for this purpose. "A Dollar Day for Home Missionaries" is to be the slogan which will be laid upon the heart of every member in the Church. With the co-operation of pastors, consistories and people this goal can easily be reached and the burden lifted from the shoulders of our faithful Missionaries. Dr. Wm. F. DeLong has been appointed as the director of this special effort and he will director of this special effort, and he will

launch the movement at an early date.

In his report to the Board the General Secretary called attention to the fact that Oct. 1 will mark the 25th Anniversary of the superintendency of Dr. John C. Horning. His entire ministry has been spent in connection with the Board of Home Missions, either as Sunday School Missionary, missionary pastor or missionary su-perintendent. He organized 16 new Mis-sions in his territory, which is the Middle West. He was instrumental through the Progressive Project to lift the entire indebtedness of the Missions in the former Interior Synod. During these years he has travelled over 700,000 miles in the discharge of his duties as Superintendent of the Central West Department.

The Board gave considerable time to the resident of the replacement of the resident of the second of the control of the second of t

The Board gave considerable time to the consideration of problems presented by the Union of the Evangelical Synod and the Reformed Church. A joint meeting of the two Boards will be held in Columbus, Ohio, on Jan. 15 and 16, 1935. The Board concurred with the action recently taken by the Board of Home Missions of the Evangelical Synod in stating its task to by the Board of Home Missions of the Evangelical Synod in stating its task to be: "(a) providing religious privileges for neglected communities in the nature of establishing mission Sunday Schools, preaching places, etc., without thinking primarily in terms of organizing new organizations; (b) undertaking the rehabilitation of lives along the lines of inner mission work; (c) fostering evangelism in our congregations."

The Board also authorized its Commit-

The Board also authorized its Committee on Finance to make a complete survey of all our investments and liabilities and report to the Board at its January meeting. The services of the Superinten-dents and of the Treasurer were continued

as at present to the end of the fiscal year. The Executive Committee will meet at headquarters on Oct. 9th, 1934.

### BOOK REVIEWS

Excavating Kirjath-Sepher's Ten Cities, by Melvin Grove Kyle, D.D., LL.D. by Melvin Grove Kyle, D.D., LL.D. Wm. B. Eerdman's Publishing Co., Grand Rapids, Mich.

It can't be said that books on Archeology rate as best sellers. As a rule people look upon such books as of little interest, and feel that the study of them is more of a task than they care to undertake. A surprise is in store, however, for any one who will take the time to read Dr. Kyle's book. It is really most fascinating and reads almost like a novel. Its literary style is delightfully chaste and charming. This may be accounted for by the fact that the contents of the book were delivered in the form of lectures to a group of theological students on the James Sprunt Foundation as well as by the conception of the author of his task, as expressed in the following words: "It also seems to me that any story that is worth telling is worth telling in a way to be fully understood by the public for whom it is intended, who are yet unfamiliar with the technicalities of the story." Dr. Kyle very evidently was a student of the English language before he became an archeologist. So often the things that some very learned men de-clare suffer in the process because they are expressed so vaguely and so uninterestingly.

The author does not merely set forth the results of the explorations in Biblical lands made by the expedition with which he was identified, covering a period of more than 40 years, but at the same time gives an intimate picture of present-day Bedouin life and customs, as well as of the personnel and technique of his exploration party. One of the things he felt his labors and that of his party had accomplished was the determination of the correct location of Kirjath-Sepher, no easy task when nothing but ruins, long buried, remain upon which to base con-clusions. The fact that the site of his explorations was not the same as that marked on all maps and described in Dr. Geo. Adam Smith's Historical Geography of the Holy Land made him all the firmer of the Holy Land made had not in his conviction that he was right Truly a book worth reading.

—P. A. Del. was right.

The Drums of Dawn, by F. W. Boreham. Published by The Abingdon Press. \$1.75.

Here are 25 essays written by this famous Australian minister on a most interesting variety of themes. Because of its diversity of interest and beautiful style, it reminded me of two other valuable

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books, namely: Christopher Morley's "Pipefuls" and Archibal Rutledge's "Peace in the Heart."

Boreham is a great soul. He has discovered the good, the beautiful and the true in the simplest and most out-of-the-way places in life. When reading his book, one wishes for fellowship with him. He appeals to the heart because he, himself, is a great-heart. He satisfies the longings of the soul. He preaches a gospel of good news. His prose is poetry reminding me very much of the style of Henry Van His essays are based, not on topics dealt with abstractly, but upon life's experiences interpreted by the heart. He has the human touch. His philosophy is based upon Christian experience, and he has, therefore, the divine touch also. He abounds in illustrations taken from life. abounds in illustrations taken from Mc.

His descriptions of them are clearly and
beautifully told. Boreham strengthens
and encourages life. You feel better after
reading him. D. J. W.



Helen Ammerman Brown, Editor Selinsgrove, Pa.

The annual sessions of the Woman's Missionary Society of Eastern Synod will be held Sept. 25, 26 and 27, 1934, in St. Mark's Reformed Church, 8th and Mifflin Sts., Lebanon, Pa., Rev. Henry J. Herber, pastor. Kindly send all credentials to the president, Mrs. G. W. Spotts, 111 Main St., Telford, Pa. All delegates desiring to be entertained in Lebanon during these sessions. entertained in Lebanon during these sessions, kindly inform the chairman of the Hostess Committee, Miss Rosa E. Ziegler, 440 N. 7th St., Lebanon, Pa.



The most valuable collection of Byzantine manuscripts in the world has been destroyed, along with scores of ikons, in a fire at the famous monastery of Mega-spelaeon, or "great grotto" in Greece,

July 17.

King George pressed a golden switch
July 18 to open the new \$40,000,000 Mersey tunnel, between Liverpool and Birkenhead, the largest underwater tunnel in the world. In honor of Queen Mary he named it Queensway and then rode with the Queen through its two miles of gleaming glass and concrete.

An earthquake in Panama July 18 re-

sulted in one death and injuries to at least five persons. Costa Rica was also alarmed by shocks, but no serious damage was reported.

The general strike in the San Francisco The general strike in the San Francisco Bay area was called off July 20, and most of the 100,000 workers on strike went back on their jobs. The longshoremen's strike and that of the marine unions in the area still remain to be settled. The loss by the strike was put at \$100,000,000.

By conservative estimates American workers already have lost 15,000,000 days this year because of strikes and the wage loss is \$50,000,000 since Jan. 1.

Postmaster General Farley informed President Roosevelt July 20 that a bal-anced budget has been achieved. The postal receipts for the first time since 1919 had exceeded expenditures, the surplus being about \$5,000,000.

Twenty-two children on a good-will visit from the Netherlands was welcomed

July 20 to New York City.

In an executive order July 21 President
Roosevelt allocated \$15,000,000 from the
\$525,000,000 drought relief fund for the
beginning of work on a \$75,000,000 forest
shelter belt a hundred miles wide and
extending more than 1,000 miles through the heart of the drought area from the Canadian border to the Texas Panhandle. The project which will take 10 years to complete, will be begun immediately ac-cording to an announcement by Secretary Wallace.

From the cruiser Houston President Roosevelt appointed July 21 a National Meditation Board to be a supreme court for settling railway labor controversies under the collective bargaining system. The announcement was radioed to the White House, which made it public. to the White

Suffering acutely from the worst drought in its history, the Midwest and Southwest July 21 counted its crop loss in the hundreds of millions of dollars. Animals are dying in the fields as feed and water become exhausted.

Fourteen persons were killed and 23 injured July 22 in a bus wreck at Ossining,

N. Y.
Holding that the strengthening of the air forces was essential to adequate national defense, the War Department's special aviation committee recommended July 22 an increase in the aviation strength of the army to 2320 planes and a corresponding increase in the flying per-

The Byrd relief party, after making a desperate effort to reach the Bolling advance base where Rear Admiral Richard E. Byrd is alone making scientific observations, lost the trail half way to the goal and had to turn back. It was a 40hour struggle against bitter cold and darkness, July 22, 23. Concern is felt for the Admiral as his radio was out of commission.

commission.

1,200 Socialists were arrested July 24 with an alleged plot to overthrow the Dollfuss government. On July 25 Dollfus was captured and slain by the Nazis.

250 persons died as the result of recent floods in Poland. The Vistula River near Santomin was five miles wide July 24 and eight new villages were flooded.

Lohn Dillinger called Public Enemy

John Dillinger, called Public Enemy No. 1, was killed by Federal operatives on July 22.

### OBITUARY

#### THE REV. WILLIAM E. HARR, B.D.

The Rev. Wm. E. Harr, for 24 years pastor of St. Luke's Church, Lock Haven, Pa., died in the Lock Haven Hospital July 3. For several months he had been suffering from sinus trouble and finally went to the Jefferson Hospital in Philadelphia for an operation. It is believed that he re-turned from the hospital too soon and shortly after his return meningitis set in and "God took him" at 3.30, July 3, in his 59th year. Born in South Perkasie, and "God took him" at 3.30, July 3, in his 59th year. Born in South Perkasie, Pa., Nov. 2, 1874, son of William and Eliza (Cope) Harr, he received his early education in the public schools; in 1898 he graduated from F. & M. College, and in 1901 from the Lancaster Theological Seminary. He became pastor of Faith-St. James' Charge, Reading, Pa., serving for 9 years. On June 5, 1910, he became pastor of St. Luke's, Lock Haven, and remained there until his death. Mr. Harr had been longer in Lock Haven than any other pastor of a local Church and during other pastor of a local Church and during

his long period of work here he has left a deep imprint upon the city as well as the Church he served so well.

"Billy" Harr, as he was affectionately known to his close friends and classmates, was a man of exceptionally fine personality. His outstanding characteristic was his modesty. He never put himself forward nor sought office, nor desired to stand in the limelight. His modesty was like that of Him of whom it is written, "He went about doing good", and yet was one of the meekest and humblest of men. His one desire was to serve. No one thought of him as a brilliant preacher; much less was he a sensationalist. But that there was meat in his edifying sermons is best attested by the fact that he preached acceptably to his first charge for 9 years and his second and last for 24 years. He

The funeral, held July 6 in St. Luke's Church, was under direction of the officers of West Susquehanna Classis; Rev. A. S. Asendorf, President of Classis, preaching the sermon. Others taking part were: Rev. Dr. Stein, Rev. Dr. H. H. Rupp, and Rev. W. C. Rittenhouse. In addition to Dr. Rupp, 4 others of his classmates attending were Revs. E. F. Faust, E. E. Kresge, Ph.D., Robt. J. Pilgram, and W. C. Slough. The following Sunday a Memorial service was held by the S. S. and congregation at Lock Haven. the service at Lock Haven, the body was taken to Sellersville, where a service was held in St. Paul's Church, Rev. James R. Shepley, pastor; Dr. Wm. F. Curtis, an-other classmate, officiated. Mr. Harr was never married. He is survived by one sister, Mrs. Mary Umstead, Perkasie; and by 3 brothers, Tobias, of Perkasie, and Allen and Thomas, of Sellersville. He Allen and Thomas, of Sellersville. He was a member of the Masonic Fraternity, President of the Lock Haven Ministerium, and also of the Council of Religious Education of that city. The "Lock Haven Express", in an editorial entitled, "A City-Wide Grief", pays a loving tribute to this quiet but useful and brotherly minister of the Gospel of Christ, concluding with these words: these words:

"The death of Mr. Harr removes a kindly presence from our streets, and leaves a gap that will remain even when his duties are taken up by another. Through-out the city and vicinity there are thousands who think of his death with sin-cere sorrow and extend their sympathy to his relatives and the members of his congregation, who have lost a noble friend

and counsellor."

### MRS. ELIZA JANE VOGT

Mrs. Eliza Jane Vogt, wife of the late Henry Vogt, died at her home near Bradys Bend, Pa., Tuesday, June 26, after an illness of 6 months, aged 78 years, 9 months and 24 days. She was a devout Christian, a member of Trinity Church, Bradys Bend, and received her badge for 50 years' service in the S. S. several years ago. At the time of her death she still held the offices of Cradle Roll Superinheld the offices of Cradle Roll Superintendent and Missionary Society President. She was an interested readler of the "Messenger". A son, Frank, is an elder, and a daughter, Ella, a deacon in the Church. Mrs. Vogt was a loyal mother and a kind neighbor, being loved by all who knew her. She is survived by 4 sons: John C., Clarence A., Geo. D. and Frank Vogt; 2 daughters, Mary C. Shultz and Ella M. Vogt, all of Bradys Bend, Twp.; 5 sisters, Mrs. Geo. Pontius, Chicora, Mrs. Julia Kelly, Saltsburg, Mrs. Ella Seybert, Sewickley, Mrs. Henry Kaylor and Mrs. Gabriel Kaylor, Kaylor; 3 brothers, Albert Linaberger, Kittanning, Smiley Lina-

Gabriel Raylor, Raylor; 3 brothers, Albert Linaberger, Kittanning, Smiley Linaberger, Sugarcreek Twp., and Thomas Linaberger, Criswell; also 9 grandehildren. Funeral services were held at Trinity Church on Thursday, June 28, at 2.30 P. M., in charge of the pastor, Rev. R. D. Althouse, assisted by Rev. Walter Kennedy, pastor of Templeton Presbyterian Church and a friend of the Vogt family.

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Interment was made in the Bradys Bend

### J. BROWN MUMAW

J. Brown Mumaw, of Conicville, Shenandoah Co., Va., aged 79 years, 10 months and 18 days, died Mar. 1, shortly after eating breakfast at the family table. Heart trouble and the infirmities of old age were the cause of death. He was widely known and a large concourse of people attended the final rites, held at the home at 10.30 A. M. on Mar. 4, and at Christ Church at 11 A. M. Interment was in the Church cemetery nearby. Rev. O. B. Michael, the pastor, officiated, assisted by Rev. B. S. Dasher, of the Edinburg Lutheran parish, and used as his text Ps. 132:13-14, the same text used at the funeral of Mr. Mumaw's wife.

Mr. Mumaw was the son of the late John and Sallie Helsley Mumaw. On July 31, 1879, he was married to Miss Nancy Ella Foltz, and they lived happily together 50 years, lacking only 26 days, when on June 6, 1929, Mrs. Mumaw died. To this union were born 12 children, 4 of whom are dead. The living children are Chas. Rusdead. The living children are Chas. Russell, Detroit, Mich.; Arthur Franklin, Mrs. Eugene Fry, and Aldine Early, of Washington, D. C.; John Aaron, at home; Mrs. Geo. Jones, Harrisonburg, Va.; Mrs. Chas. Hepner, Conieville, Va., and Geo. Theodore, New York City. There are 16 grand-phildren. children.

children.

In infancy, Mr. Mumaw was baptized in St. Jacob's Reformed and Lutheran Church. On May 7, 1876, he was confirmed a member of the Reformed Church by Rev. Henry Talhelm, and for 58 years he served the Church as a member, teachhe served the Church as a member, teacher, deacon, elder, trustee, superintendent of the S. S. and delegate and president of the Joint Consistory. For 47 years Mr. Mumaw served as a trustee of Christ Church, which was established in 1887, separating from the union St. Jacob's Church. Mr. Mumaw's father-in-law, Mr. Aaron Foltz, gave the land upon which Christ Church was built and in which Mr. Mumaw always took a great deal of interest.